753 /66/ This is because illness is usually attributed to an evil spirit,
761 which must not be irked with complaints. Yet in everyday language it is God who is the cause of everything, of health as well as of death. The sorcerers consulted indicate which spirit must be appeased, to whom sacrifices must be offered; or they state quite frankly that the hour of the sick person has come, that his life is over and he is about to rejoin his ancestors, for it is often the latter who call him and come to fetch him. In the case of old men and especially of old women, death is considered a natural event. An old man has many children who will give him a fine funeral, and it is time for him to make way for his eldest son. If a quarrelsome person falls sick, his
[763] illness is often attributed to an evil spell cast by an enemy. When an elder is about to die, those who have caused him offense come to beg his forgiveness and only find peace when they have obtained it, for the old man might return to obtain his revenge. Sudden death is usually ascribed to poison and, alas, this is often the case. Sometimes it is also attributed to an evil spirit, especially in case of accident, fall, snake bite, etc.

755 The instinct of self-preservation is so strong in man that the Mossi
757 although they ascribe a superhuman origin to illness, nevertheless fight it. It is true that all their treatments combine medicinal and superstitious elements to drive off evil spirits, and whatever the remedy, true medicine or amulet, it is always a tim; there is only the one
● 759 word to designate it. Some of the natives know how to treat certain illnesses, and people come to consult them, often from far away. One has a medicine against snakes, and he makes it in complete secrecy on a certain day; one knows how to treat colds and bronchitis;
[752] another, dysentery; yet another, sores. The bone-setters are often very skillful, and with the mere pressure of their fingers they can set a dislocated joint or a broken leg; then they enclose it between tightly-bound millet stalks as a splint. These doctors prescribe remedies without resorting to sacrifices or witchcraft. Sometimes they live with their patient to care for him, of course for a fee, especially if the person gets well.

751 Smallpox vaccination is performed, but often too late, on individuals who already have the germ. The vaccine is taken from a seriously ill person without any precautionary antiseptic measures. The vaccinated individual is usually made very sick and sometimes dies of

789 /103/ Happily, it is possible to avoid lightning. To achieve this,
821 it is necessary to find in the bush a white substance rather similar to hyena droppings which the natives call "rain dung," as well as certain tree roots. Part of these roots is left to soak in water for three days, and the rest is burned to ashes. A chicken is sacrificed to the tim. Then the water in which the roots have steeped is used to cook the millet mush, and the sauce is made with baobab leaves. All the soukala dwellers must eat this millet mush, and every one of them is marked on the back and chest with a cross of ashes mixed with karite butter. The horse and donkey, alone among the animals, are similarly marked on the back, chest, and inside the mouth. The huts are marked on the east side, the direction from which the rain comes, and above the entrance. Now there is nothing to be feared. We do feel, however, that lightning-rods are more effective.

759 All these tim, medicinal remedies, amulets, talismans, and
756 superstitious recipes, are prescribed either by true doctors who actually know the properties of herbs and effect real cures or by sorcerers. The doctors are often consulted. Since they specialize in certain diseases, they are consulted for those diseases alone. Those who have been cured by a medicine willingly make it known to friends who are afflicted with the same illness. The doctors are as numerous as the diseases which afflict mankind.

278 Some doctors are not merely healers but also poisoners, and they
674 are greatly feared. The surest way to get rid of an enemy is to consult them, but their fees are high. They have slow poisons which consume the victim gradually and the overwhelming ones which kill in a few hours. They put them in drinks, in millet mush, or more
754 often in kola nuts. There are also people, sorcerers rather than doctors, who claim the power to kill at a distance and who know how to practice sympathetic magic. Their prestige has waned since the French occupation because they have not managed to kill the Whites who settled in the country; but they say that our tim are more powerful than theirs.

754 The sorcerers are also numerous. There are those who take up the
756 call of their own accord and those who are born sorcerers. The former
791 are the bagré and seuya; the latter the tibo, bartibo, waongo, and nyonnyonsé. Pardon us these barbaric words, but they are impossible to translate.

791 The bagre is the nice, innocuous kind of sorcerer, who helps the
756 poor for a penny or two. He is consulted about everything. For example, what does the future hold? Will fire destroy my huts or won't